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A BRIEFE
DECLARATION
OF THE VNIVERSALI-
TIE OF THE CHVRCH
of CHRIST, and the Vnitie
of the Catholike Faith pro-
fessed therein :

DELIVERED IN A SERMON
before *His Majestie* the 20th of Iune,
1624. at *Wansted*,

By JAMES VSSHER, Bishop of Meath.

T. 7



LONDON,
Printed by Robert Young for Thomas Downes and
Ephraim Dawson, and are to be sold at the
Rain-bow neere the Inner Temple
Gate in Fleet-streer.

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EPHES. 4. 13.

Till we all come in the unitie of the faith,
and of the knowledge of the Sonne of God,
unto a perfect man, unto the measure of the
stature of the fulnesse of Christ.

WHen the Lords Arke was
to set forward, the
forme of prayer used by
Moses was : ^a Rise up
LORD, and let thine ene-
mies be scattered, and let
them that hate thee, flee before thee. The
sweet Psalmist of Israel, framing his de-
scant to this grouūd, beginneth the Psalm
which he prepared to be sung at the re-
moving of the Arke, after the sameman-
ner. ^b Let God arise, let his enemies be scat-
tered : let them also that hate him, flee before
him.

*He gave
some Pro-
fession
that he
the per-
fect
the sa-
work of
for the
the body of*

^a Num. 10.
35.

^b Psalm 84. 1.

c Ephes. 4. 8,
10.

him. and then goeth on, till at length he hath raised his note unto his full height: *Thou hast ascended up on high, thou hast led captivitie captive, thou hast received gifts for men.* (Psalm 68. 18.) Which being by our Apostle in ^c this chapter interpreted of the ascensio of our Saviour Christ into heaven, and made the verie spring from whence the matter of my present Text is derived, leadeth us to the just application of the type to the truth, and putteth us in minde, that the removing of the Arke, which gave occasion to the penning of his Psalm, was an adumbration of our Saviours removeall from the Earth to Heaven: and that by this absence of his, we are no losers, but gainers. seeing he is ascended up on high, both to triumph over his and our foes, [*he led captivitie captive*] and to conferre benefites upon his friends. [*he gave gifts unto men.*]

d Heb. 9. 4.

e Heb. 11. 24.

The ^d Arke of the Covenant (we know) was appointed to be a figure of ^e Iesus the Mediatour of the new Covenant: the great King, Prophet and Priest of his Church. There-

Therefore was it ordered, that the Arke should have a crowne of gold about it: (Exod. 37. 2.) than which, what could be more fit to set forth the state of our King? for thus we see Iesus crowned with glory and honour. (Hebr. 2. 9.) Vpon the Arke stood the Propitiatorie or Mercie-seate, whence God did use to deliver his oracles from betwixt the Cherubins: than which, what more lively representation could there be of the Propheticall office of our Saviour? of whom it is written: God hath in these last dayes spoken unto us by his Sonne. (Hebr. 1. 2.) The Arke had both the Rod and the Tables of the Law, by Gods appointment placed within it: than which, what could be more apt to expresse the satisfaction, which our *high-Priest* was to make unto his Fathers justice, as well by his Passive as by his Active obedience? for as he felt the stroke of the Rod for us, that the chastisement of our peace being laid upon him, with his stripes wee might be healed: so it behooved him also to fulfill the Law and all righteousness; that so he might be

f. Eia. 53. 5.

g. Matth. 3. 15.
and 5. 17.

h Rom. 10. 4.

i Psal. 40. 7, 8.
Hebr. 10. 7.

k Psal. 132. 14

l Ibid. vers. 8,
9. 16.
2. Chron. 6. 41.m Act. 10. 38,
n Mark. 16.
19.

be h the end of the Law for righteousness to every one that beleeveth. the letter of the Law being not more certainly to be found within the Arke, than the accomplishment thereof within him: according to that which he spake by his holy Prophet. ⁱ In the volume of the booke it is written of me, that I should doe thy will, O God: yea thy Law is within my heart.

The Arke had manie removes from place to place, whiles it sojourned in the Tabernacle: but was brought up at last into the Temple, there to dwell upon Gods holy Hill; the place of which he himselfe had said. ^k This is my rest for ever; here will I dwell, for I have a delight therein. Where, at the first entry, King Salomon stood readie to entertaine him with this welcome. ^l Arise, O Lord God, into thy resting place, thou, and the Arke of thy strength: Let thy Priests, O Lord God, be clothed with salvation; and let thy Saints rejoyce in goodnesse. Our blessed Saviour in the dayes of his flesh had no resting place, but continually ^m went about doing good: untill at length ⁿ he was received

before His Majestie.

ceived up into Heaven, and sate on the right hand of God. For when he had ended his progresse upon Earth, and finished there that work which his Father had given him to doe; hee left the world, and went to the Father; making his last remove unto the high Court of Heaven, & where he is to reside untill the time of the restitution of all things. *The Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament;* saith S. Iohn in the Apocalypse. If wee look to the corporall presence of our Saviour; in the Temple of Heaven must this Ark be sought for, in no other place is it to be found: but if we look to the vertue comming from him, by the operation of his *Word and Spirit*; so wee shall finde him in his Temple upon earth, present with us alwaies, even unto the end of the world. for, these were the gifts that, when hee ascended into Heaven, he did bestow upon men.

This the Prophet layeth downe thus: *Thou hast ascended up on high, thou hast received gifts for men.* The Apostle citeth it

B

thus:

o Ioh. 17. 4.

p Ioh. 16. 28.
and 19. 30.

q Act. 3. 21.

r Revel. 11. 19.

f Matt. 28. 10.

e Psal. 68. 18.

h Rom. 10. 4.

i Psal. 40. 7, 8.
Hebr. 10. 7.

k Psal. 132. 14

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2. Chron. 6. 41.m A. 2. 10. 38,
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5

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and 19.30.

q Act. 3. 21.

r Revel. 11. 19.

[Matt. 28. 10.

r Psal. 68. 18.

u Ephes. 4. 8.

thus: *When hee ascended up on high, hee gave gifts unto men.* The reconciliation is easie: Hee received those gifts, not to retaine them with himself, but to distribute them for the behoof of his Church. So for the Spirit, S. Peter teacheth us, Acts 2. 33. *Therefore being by the right hand of God exalted, [there is his ascending up on high] and having received of the Father the promise of the holy Ghost, [there is his receiving] he hath shed forth this which yee now see and beare. [there is his giving of this gift unto men]* And for the ministry of the Word, hee himself intimateth as much in his commission given to the Apostles, Matth. 28. 18, 19. *All power is given unto mee in heaven and in earth: [there he receiveth] Go yee therefore, and teach all nations: [there he giveth this gift unto men.]* * *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors & Teachers, for the perfecting of the Saints: saith our Apostle here that herein also that might be fulfilled, which we heard to have beene uttered, when the Arke was brought to his resting place:*

x Ephes. 4. 11,
12.

place: y Let thy Priests, O Lord God, be clothed with salvation, and let thy Saints rejoyce in goodnesse.

y 2.Chron. 6.
4.
Psal. 132.9, 16.

The work of the Ministry, how meanely soever it be esteemed in the World; yet in the estimation of our Saviour Christ, was one of the choysest gifts, that in this solemnity of his triumphant ^z ascending up farre above all heavens, he thought fit to bestow upon his Church here upon earth: as that which tended, both to the ^a perfecting of the Saints, and to the edifying of his owne body. For as ^b it hath pleased the Father, that in him all fulnesse should dwell: so the Sonne is also pleased not to hold it anie disparagement, that ^c his body, the Church, should be accounted the fulnesse of him that filleth all in all. that howsoever in himselfe he be most absolute and perfectly complete; yet is his Church so neerly conjoined unto him, that he holdeth not himselfe full without it, but as long as anie one member remaineth yet ungathered and unknit unto this mysticall bodie of his, he accounteth, in the meane time, somewhat

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1/2 Ephes. 4. 10.

a Ibid, ver. 12.

b Coloss. 1.
19.

c Ephes. 1. 23.

to be deficient in himselfe. And therefore our Apostle having in the words immediately going before this Text declared, that the Ministry was instituted for the edifying of the body of Christ: addeth presently. Till we all come in the unitie of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.

In which words we may observe as well the Matter of this building [*We all*] as the Structure of it: and further also consider in the Structure, *first*, the laying of the foundation, [*In the unitie of the faith, and of the knowledge of the Sonne of God;*] *Secondly*, the bringing of the work to perfection, and the raising of it to his just height: [*unto a perfect man, unto the measure of the stature of the fulnesse of Christ.*]

The Matter then of this spirituall edifice (that we may begin with that) are *Wee* our selves. *¶* Yee also as lively stones, are built up a spirituall house: saith S. Peter. To this S. Paul doth here adde a note of Vniversallitie [*WEE ALL:*] as fitting best with

with the nature of the Catholick or Vni-
 versall Church, which is that body of
 Christ, of the edifying whereof he here
 treateth. of which therefore he telleth us
 more plainly in another place; that ^e by
 one spirit we are all baptized into one body,
 whether we be Jewes or Gentiles, whether we
 be bond or free. For the Catholick Church
 is not to be sought for in anie one angle
 or quarter of the world: but among all
 that in every place call upon the name of Je-
 sus Christ our Lord, both theirs and ours.
 (1. Cor. 1. 2.) Therefore to their Lord
 and ours was it said: ^f Aske of me, and I
 will give thee the heathen for thine inheri-
 tance, and the uttermost parts of the earth for
 thy possession. and to his mysticall bodie,
 the Catholick Church accordingly. ^g I
 will bring thy seed from the East, and gather
 thee from the West; I will say to the North,
 Give up; and to the South, Keepe not back:
 bring my sonnes from farre, and my daugh-
 ters from the ends of the earth; even everie
 one that is called by my name.

Thus must we conceive of the Catho-
 lick Church, as of one intire body; made

^e 1. Cor. 12.
13.

^f Psalm. 2. 9.

^g Ezech. 43. 5, 6,
7.

h *Augustin.*
epist. 48. Quam
 multi nihil in-
 teresse creden-
 tes in qua quisque
 parte
 Christianus
 sit; idē per-
 manebant in
 parte Donatij
 quia sibi nati
 erant. & eos
 inde discedere,
 atque ad Ca-
 tholicam ne-
 mo transire
 cogebat. Et
 paulo post. Puta-
 bamus quidem
 nihil interesse
 ubi fidem
 Christi tene-
 remus: sed
 gratias Domi-
 no, qui nos à
 divisione col-
 legit, & hoc
 uni Deo con-
 gruere, ut in
 unitate cola-
 tur, ostendit.

up by the collection and aggregation of
 all the Faithfull unto the unity thereof.
 from which union there ariseth unto e-
 very one of them such a relation to, and
 a dependance upon the Church Catho-
 lick, as *parts* use to have in respect of their
whole. Whereupon it followeth, that nei-
 ther particular persons nor particular
 Churches are to work as several divided
 bodies by themselves (which is the
 ground of all *Schisme*), but are to teach,
 and to bee taught, and to doe all other
 Christian duties, as *parts* conjoynd to
 the whole, and members of the same
 Common-wealth or corporation. and
 therefore the Bishops of the ancient
 Church, though they had the govern-
 ment of particular Congregations onely
 committed unto them, yet in regard of
 this communion which they held with
 the Vniversall, did usually take to them-
 selves the title of *Bishops of the Catholick*
Church. Which maketh strongly aswell
 against the new *Separatists*, as the old
Donatists; who either hold it a thing
 not much materiall, so they profess the
 faith

faith of Christ, whether they doe it in
 the Catholick Communion, or out of it;
 or else (which is worse) doat so much
 upon the perfection of their owne part,
 that they refuse to joyne in fellowship
 with the rest of the body of Christi-
 ans. as if they themselves were the onely
 people of God, and all wisdome must
 live and die with them and their genera-
 tion.

And herein, of all others, doe our Ro-
 manists most fearfully offend; as beeing
 the authors of the most cruell schisme,
 that ever hath been seene in the Chutch
 of God. Those infamous schismes of the
No-vidians and *Donatists* were but petty
 rents, in comparison of this huge rup-
 ture, which hath pulled asunder East
 and West, North & South; and growne
 to such a head at home, that in our We-
 stern parts (where this faction was so
 prevalent) it hath for diverse ages past
 been esteemed *Catholicke*. In the 17th
 of the Revelation wee have a *Woman* de-
 scribed unto us, sitting upon *seven moun-*
tains, and upon *many waters*. The *Wo-*

man

l Revel. 17. 18

man is there expounded to be ⁱ that great City which reigneth over the Kings of the earth. The seven mountains upon which

|| that City sate, needed not to be expounded: every child knew what was meant thereby. The waters are interpreted

k Ibid. vers. 15

k peoples, and multitudes, and nations, and tongues. which is that very Vniuersality

|| and Catholicisme that the Romanists are wont so much to brag of. For, this

|| Woman is the particular Church of Rome, the City-Church; which they call the Mother-Church, the holy Ghost stileth

l Ibid. vers. 5.

l the Mother of harlots and abominations of the earth. Those peoples, and multitudes,

and nations, and tongues, are such as this proud City reigneth over: the Catholick-Roman Church they are commonly called by themselves; but by the holy Ghost,

m Ibid. vers. 3. and 7.

m the Beast upon which the Woman sitteth.

This Woman is the Head of the faction, & the very Mother of this schism: the Beast, that is to say, they that suffer themselves to be thus ridden by her, are her abbettors & supporters in it. for the

parti-

particular Church of Rome (not beeing
content to bee a fellow-member with
the rest of the Churches of Christ, and
to have a joynt dependance with them
upon the whole body of the Church
Catholick, *which is the Mother of us all*) n Gal 4:16.
will needs go out of her rank; and, scor-
ning any longer to bee accounted one of
the *branches* of the Catholick Church,
would faine be acknowledged to bee the
root of it: so that now all other Churches
must hold their dependance upon it, or
otherwise be cast forth as withered bran-
ches, which are fit onely to be throwne
into the fire, and burned. The wisdom
of God foresaw this insolensy long be-
fore-hand: and therefore caused a Caveat
to be entered against it, even in that Epi-
stle which was specially directed to the
Church of Rome it self. The words are
plain enough, *Rom. 11. 18. If thou boast,
thou bearest not the root, but the root thee.*
The Church of Rome therefore must
knowe, that shee is no more a roote to
beare up other Churches, than other
Churches are to beare up her. *shee may*

ed

C

not

not go beyond her line, and boast her-
 selfe to bee the roote of the Catholick
 Church, but bee contented to bee borne
 up her selfe by the roote, as well as other
 particular Churches are. For a streame
 to sever it selfe from the common Foun-
 tain, that it may be counted a Fountain
 it selfe, without dependance upon any
 other, is the next way to make an end
 of it, and dry it up. The Church of Rome
 may doe well to think of this, and leave
 off her vain boasting. *I sit a Queen, and
 am no widow, and shall see no sorrow.* Other
 Churches may faile, and the gates of hell
 may prevail against them: but it cannot
 fall out so with me. Whereas she might
 remember, that they were Romanes, unto
 whom the Apostle so long since gave
 this admonition. *Be not high-minded,
 but feare. For if God spared not the naturall
 branches, take heed lest he also spare not thee.
 Behold therefore the goodnes and severity of
 God: on them which fell, severity; but to-
 wards thee, goodnes, if thou continue in his
 goodnesse: otherwise THOU ALSO
 SHALT BE CUT OFF.*

o Revel. 18.7.

p Rom. 11.
 20, 21, 22.

The

The *Romanes* therefore by their pride may get a fall, as well as others; and the Church of *Rome* by infidelity may be cut off, as well as any other Congregation: and yet the Catholick Church subsist for all that, as having for her foundation neither *Rome*, nor *Rome's* Bishop, but *Iesus Christ*, the Sonne of the living God. And yet this proud Dame and her Daughters, the particular Church of *Rome*. I meane, and that which they call the *Catholick Roman* (or the faction rather that prevaileth in them both) have in these latter ages confined the whole Church of Christ within themselves, and excluded all others that were not under the *Roman* obedience, as aliens from the Common-wealth of Israel, and strangers from the covenants of promise. The *Donatists* were cryed out against by our fore-fathers, for shutting up the Church within the parts of the *South*; and rejecting all others that held not correspondency with that patch of theirs: And could they think well then of them, that should conclude the

Church within the *Westerne* parts of the world, and exclude all other Christians from the body of Christ, that held not by the same root there that they did? It is a strange thing to mee, that wise men should make such large discourses of the *Catholick Church*, and bring so many testimonies to prove the *Vniversality* of it: and not discern, that while by this meanes they think they have gotten a great victory over us, they have in very truth overthrowen themselves. for when it commeth to the point, in stead of the *Catholick Church*, which consisteth of the communion of all nations, they obtrude their owne peece unto us: circumscribing the Church of Christ within the precincts of the *Romish* jurisdiction, and leaving all the world beside to the power of Satan. for with them it is a resolved case: that *1st* every creature it is altogether of necessity to salvation, to be subject to the *Romane Bishop*. *2^d* What must then become of the *poures Moscovites & Grecians* (to say nothing of the reformed Churches) in Europe? What of

q Sybelle Romano Pontifici
ei omni humanarum creaturarum
declaramus, dicimus, defini-
mus, & pronuntiamus
omnino esse de necessitate
salutis. Bonifac. VIII. in Extra-
vag. De maiori-
tate & obedi-
entia, cap. V.
nam sanctam.

of the *Egyptian & Ethiopian Churches*
 in *Africk*: what of the great companies
 of Christians scattered over all *Asia*; even
 from *Constantinople* unto the *East Indies*?
 which have and still do endure more af-
 flictions and pressures for the Name of
 Christ; than they have ever done, that
 would be accounted the onely friends of
 Christ? Must these, because they are not
 the Popes subjects, be therefore denied
 to be Christ's subjects? Because they are
 not under the obedience of the *Romane*
Church, doe they thereupon forfeit the
 estate which they claime in the *Catho-*
lick Church; out of which there is no
 salvation? Must wee give all these for
 gone, and conclude, that they are certain-
 ly damned? They who talk so much of
 the *Catholick Church*, but indeed stand
 for their owne particular; must of force
 sink as lowe in *uncharitablenesse*, as they
 have thrust themselves deep in *schisme*:
 wee who talk lesse of the *Universality* of
 the Church, but hold the truth of it, can-
 not finde in our hearts to passe such a
 bloody sentence upon so many poore
 soules,

loules, that have given their Names to Christ. Hee whose pleasure it was to spread the Churches seed so farre, said to East, West, North and South, Give: it is not for us then to say; *Keep back.* Hee hath given to his Sonne the heathen for his inheritance, and the uttermost parts of the earth for his possession: wee for our parts dare not abridge this grant, and limit this great Lordship, as wee conceive it may best fit our owne eynes; but leave it to his owne latitude, and seek for the Catholick Church neither in this part, nor in that peece, but (as it hath been before said in the words of the Apostle) among all that in every place call upon the Name of Iesus Christ our Lord, both theirs and ours.

06:

f Ecclesia ex pluribus personis congregatur: & tamen una dicitur, propter unitatem fidei. Hieron. (si modo in latinum Commencementum author est) in Psal. 23.

Yea, but how can this bee? will some say, seeing the Catholick Church is but one: & the principall reason for which it is accounted one, is the unity of the faith professed therein. How then can this unity of faith be preserved in all places, if one speciall Church bee not set as a Mistressse over all the rest, and one chief Bi-

shop

shop

shop appointed for a Master over all others, by whom in matters of faith everyone must be ruled. And out of such different professions, as are to be found among the divided Christians in those severall parts of the world, how can there bee fit matter drawne for the making up of one Vniversall Church? To this I answer (and so passe from the Matter of the building, to the Structure) that it is most true indeed, that in the Church there is *one Lord, one Faith, one Baptisme*: for so we are taught by the Apostle in this chapter. But yet, in the first place, it is to be considered, that this *unitie of the faith* must be compassed by such meanes as God hath ordained for the procuring of it, and not by anie politick trickes of mans devising. Now for the bringing of us all to this *unitie of the faith*, the Apostle here telleth us, that Christ gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers. If he had thought that the maintenance of this *unitie* did depend upon the singulartie of anie one Apostle, or Pastor, or Teacher:

sa.

1. Ephes. 4. y.

u Ibid. ver. 11.

Sub

Teacher:

11 Teacher: is it to be imagined, that hee
 11 would have overlipped such a singular
 person (even in that verie place where,
 of all others, his presence was most re-
 11 quisite) and runne altogether, as he doeth,
 11 upon the plurall number? *That the multitude of Teachers di-*
 11 *spersed over the world, without any*
 such dependencie or correspondencie,
 11 should agree together in laying the founda-
 11 tions of the same faith: is a speciall
 worke of Gods spirit: and it is *the unity*
of the Spirit which the Apostle here spea-
 keth of, and exhorteth us to keepe in the
 bond of peace. Whereas the unity of which
 our Adversaries boast so much (which is
 nothing else but a wilfull suffering of
 11 themselves to be led blind-fold by one
 11 man, who commonly is more blinde than
 manie of themselves) is no fruit of the
 spirit, but of meere carnall policie: and
 may serve peradventure for a bond of
 peace betwixt themselves and their own
 partie (such as y^e Priests of Antichrist
 were to have, and as manie as would be
 content to y^eold themselves to the con-
 duct

x Ibid. vers. 3.

y. Pace sua,
 id est, impieta-
 tis suae unitate
 se jactant; au-
 gentes se non
 ut Christi epi-
 scopos, sed ut
 Antichristi sa-
 cerdotes, Hilar.
 contr. Auxenti-
 num.

|| to keepe this rule in Gods house : how
 || much soever he be magnified by his
 own Disciples, and made the only foundation upon which the unitie of the Catholick Church dependeth.

a 1. Cor. 3. 10,
 11, 12.

b Heb. 6. 1.

c Ephes. 4. 7.

Now in the next place, for the further opening of the *unitie of the faith*, wee are to call unto mind the distinction which the Apostle maketh *betwixt* ^a *the foundation*, and *that which is builded thereupon* : *betwixt* ^b *the principles of the doctrine of Christ*, and *that which he calleth perfection*. The *unitie of the faith* and of the knowledge of the Sonne of God here spoken of, hath reference (as we heard) to the foundation : as that which followeth of a perfect man, and the measure of the stature of the fulnesse of Christ, to the superstruction and perfection. In the former there is a generall unitie among all true beleivers : in the latter, a great deale of *varietie*; there being severall degrees of *perfection* to be found in several persons, ^c *according to the measure of the gift of Christ*. So we see in a materiall building, that still there
 || is but one foundation, though great disparity

paritie be observed in sundry parts of the
superstruction : some roomes are high, //
some low, some darke, some light some, //
some more substantially, some more
slightly builded, and in tract of time
some prove more ruinous than others;
yet all of them belong to one building, //
as long as they hold together, and stand //
upon the same foundation. And even
thus is it in the spirituall building also :
whether we respect the *practicall* part of
Christianitie, or the *intellectuall*.

In the *practicall* we see wonderfull
great difference betwixt Christian and
Christian : some by Gods mercie attaine
to a higher measure of perfection, and
keep themselves unspotted from the cō- //
mon corruptions of the world; others //
watch not so carefully over their wayes,
and lead not such strict lives, but are of-
tentimes overtaken and fall fowly : that
he who looketh upon the one and the
other, would hardly think that one Hea-
ven should receive them both. But al-
though the one doth so farre outstrip the
other in the practise of new Obedience

d Nehem. 1.

11.

e Luk. 13. 3. 5.

Hebr. 6. 1.

f Aq. 11. 23.

g Hebr. 5. 12.

h Ibid. vers.

13. 14.

(which is the Christian mans race) yet
 are there certaine fundamentall principles, in which they both concur; as^d a desire to feare Gods name, ^e repentance for sinnes past, and a sincere^f purpose of heart for the time to come to cleave unto the Lord. which whoever hath, is under mercie, and may not be excluded from the communion of Saints. In like maner for the intellectuall part: the ^g first principles of the oracles of God (as the Apostle calleth them) hold the place of the common foundation, in which all Christians must bee grounded: although^h some be babes, and for further knowledge are unskilfull in the word of righteousness; other some are of perfect age, who by reason of use have their senses exercised to discern both good and evil.

The Oracles of God containe abundance of matter in them, and whatsoever is found in them is a fit object for faith to apprehend: but that all Christians should uniformly agree in the profession of all those truthes that are revealed there, is a thing that rather may be wished,

wished, than ever hoped for. Yet the variety of mens judgements in those manie points, that belong to *Theologicall* faith; doth not dissolve the unitie which they hold together in the fundamentall principles of the *Catholick* faith. The unitie of the faith commended here, is a *Catholick* unity, & such as every true Christian attaineth unto. Till we ALL come in the unitie of the faith: saith the Apostle. As there is a ⁱ common salvation, so is there a ^k common faith, which is ^l alike precious in the highest Apostle and the meanest beleever. For we may not thinke that Heaven was prepared for deepe Clerkes onely: and therefore beside that larger measure of knowledge, whereof all are not capable, there must be ^m a Rule of faith common to small and great; which as it must consist but of few propositions, (for simple men cannot beare away manie) so is it also requisite; that those articles should be of such weight & momēt, that they may be sufficiēt to make a man wise unto salvation. that howsoever in other points learned men may go be-

D 3

yond

i Jude, vers. 3.

k Tit. I. 4.

l 1. Pet. I. 1.

m Regula f.
dei, pusillis
magnisq; com-
munis. *August.*
epist. 57.

d Nehem. 1.
11.

e Luk. 13. 3, 5.
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i Jude, vers. 3.

k Tit. 1. 4.

l 1. Pet. 1. 1.

m Regula fidei, pñllis magnisq; communis. *August. epist. 57.*

α Μῆτις ὁ δὲ
 αὐτῆς πένθος ἔ-
 σται, ἔτι δὲ πολλὰ
 ἔτι αὐτῆς δυνά-
 μεις εἰπὼν
 ἀποθνήσκου, ἔτι
 δὲ τὸ ἀλόνει
 ἡ λαοὶ ὁνομα. Luc.
 23. 46.
 cap. 3.
 ο Exod. 16. 18
 1. Cor. 8. 15.

yond common Christians, and exceede
 one another likewise by many degrees:
 yet in respect of these radicall truthes,
 which is the necessarie and common
 food of all the children of the Church,
 there is not an unitie onely, but such a
 kinde of equality also brought in among
 all sorts of Christians, as was heretofore
 among the congregation of the Israelites
 in the collection of their Manna; where
*o be that gathered much had nothing over,
 and he that gathered little had no lack.*

If then salvation by beleeeving these
 common principles may be had, and to
 salvation none can come that is not first
 a member of the Catholick Church of
 Christ: it followeth thereupon, that *the
 unitie of the faith*, generally requisite for
 the incorporating of Christians into that
 blessed societie, is not to be extended be-
 yond those common principles. Which
 may further be made manifest unto us
 by the continuall practise of the Catho-
 lick Church her selfe, in the matriculati-
 on of her children, and the first admit-
 tance of them into her communion. For
 when

when she prepared her *Catechumeni* for Baptisme, & by that dore received them into the congregation of Christs flocke; we may not thinke her judgement to have beene so weake, that she would omit anie thing herein that was essentially necessarie for the making of one a member of the Church. Now the profession which shee required of all that were to receive Baptisme was, for the *Agenda* or practicall part, an abrenuntiati- on of the Divell, the World, & the Flesh, with all their sinfull workes and lustes; and for the *Credenda*, the things to be be- lieved, an acknowledgement of the arti- cles of the Creed: which being solemnly done, she then baptized them in this faith; intimating thereby sufficiently, that this was that *one Faith* commended unto her by the Apostles, as the other that *one Bap- tisme* which was appointed to be the P Sacrament of it.

This Creede, though for substance it was the same every where, yet for forme was somewhat different; and in some places received more enlargements than in

p Sacramen-
tum fidei. Au-
gustin. epist. 23.

in others. The Westerne Churches here-
 in applied themselves to the capacite
 of the meaner sort, more than the Ea-
 sterne did: using in their Baptisme that
 shorter forme of Confession, commonly
 called the *Apostles Creede*; which in the
 more ancient times was briefer also than
 now it is. as we may easily perceive, by
 comparing the Symbol recited by *Mar-*
cellus Ancyranus (in the 9 Profelssion of
 the faith which he delivered to Pope *In-*
lius) with the expositions of the Apostles
 Creed, written by the Latin Doctors:
 wherein the mention of the Fathers be-
 ing *Maker of heaven and earth, the Sonnes*
Death and Descending into Hell, and the
Communion of Saints, is wholly omitted.
 All which though they were of undoub-
 ted veritie, yet for brevities sake seeme at
 first to have beene omitted in this short
 Summe: because some of them perhaps
 were not thought to be altogether so ne-
 cessary for all men (which is *Suarez* his
 judgement touching the point of the *de-*
scend into Hell) and some that were most
 necessarie, either thought to be sufficient-
 ly

q. Habetur a-
 pud Epiphani-
 um in hæres.
 72.

r. See my An-
 swer to the Je-
 suites Challenge,
 pag. 284. 285.

f. Fr. Suarez, ||
 tom. 2. in 3. part.
 Thom. disput. 43.
 sect. 2.

ly implied in other articles (as that of Christs death in those of his crucifixion & buriall) or thought to be sufficiently manifested by the light of reason; as that of the creatio of heaven & earth. For howsoever this, as it is a truth revealed by Gods word, becommeth an object for Faith to apprehend: (*Hebr. 1. 1. 3.*) yet is it otherwise also clearly to be understood by the discourse of reason, (*Rom. 1. 20.*) even as the unitie, and all the other attributes of the Godhead likewise are, which therefore may be well referred unto those *Præcognita*, or comon principles which nature may possesse the minde withall, before that grace enlighteneth it; & need not necessarily to be inserted into that Symbol, which is the badge and cognizance whereby the Beleever is to be differenced and distinguished from the Unbeleever.

The Creed which the Easterne Churches used in Baptisme, was larger than this: being eyther the same, or verie little different from that wch we comonly call the *Nicene Creed*, because the greatest part

E

of

nian hereticks. And whereas the *Nicene* confession proceeded no further than to the beleeve which was have in the holy Trinitie; the Fathers of *Constantinople* made it up, by adding that which was commonly professed touching the Catholick Church and the privileges belonging therunto. *Epiphanius* repeating this Creede at large, affirmeth it to have beene delivered unto the Church by the Apostles. *Casparus* avoucheth as much, where he urgeth this against *Nestorius*, as the Creede anciently received in the Church of *Antioch*, from whence hee came. The *Romane Church*, after the dayes of *Charles* the great, added the article of the procession of the Holy Ghost from the *Sonne*, unto this Symbol: and the *Council of Trent* hath now recommended it unto us, as that principle in which all that professe the faith of Christ doe necessarily agree; and the firme and ONLY FOUNDATION; against which the gates of Hell shall never prevayle.

It is a matter confessed therefore by the Fathers of *Trent* themselves, that in

x *Epiphanius*, in
"Apanar. pag.
518. edit. Græc.
y *In Caspian.*
lib. 5. de Doctr.
nat. Verbi.
z *Council Tri-*
dentin. (Sess. 3.)
Symbolum fi-
dei, quo sancta
Romana Ec-
clesia utitur,
tanquam prin-
cipium illud, in
quo omnes,
qui fidem
Christi profi-
tentur, necessa-
rio conveni-
unt, ac funda-
mentum firmū
& unicum,
contra quod
portæ inferi
nunquam præ-
valebunt, tot-
idem verbis,
quibus in om-
nibus ecclesijs
legitur, expri-
mendū esse
censuit.

the *Constantinopolitane Creed*, or in the *Romane Creed* is the truest which differs nothing from the other; but that it hath added *Filioque* to the procession of the Holy Ghost, and out of the *Nicene Creed*, *Deum de Deo*, to the articles that concerne the Son; that only foundation, and principle of faith is to be found, in the *unite* whereof all Christians must necessarily agree. Which is otherwise cleared sufficiently, by the constant practise of the Apostles and their successors, in the first receiving of men into the society of the Church. For in one of the Apostles ordinary Sermons, we see, there was so much matter delivered, as was sufficient to convert men unto the faith, and to make them capable of Baptisme: and those Sermons treated onely of the first principles of the doctrine of Christ; upon the receiving whereof, the Church (following the example of the Apostles) never did denie Baptisme unto her *Catechumens*. In these first principles therefore must the foundation be contained, and that common unite of faith which is required

quired in all the members of the Church. The foundation then being thus cleared: concerning the superstruction, wee learne from the Apostle, that some ^a build upon this foundation gold, silver, precious stones, wood, hay, stubble. Some proceed from one degree of wholsome knowledge unto another; increasing their maine stock, by the addition of those other sacred truthes that are revealed in the word of God: and these build upon the foundation, gold, and silver, and precious stones. Others retaine the precious foundation, but lay base matter upon it; wood, hay, stubble; and such other eyther unprofitable or more dangerous stuffe: and others goe so farre, that they overthrow the very foundation it selfe. The first of these be wise, the second foolish, the third madde builders. When the day of tryall commeth: the first mans ^b worke shall abide, and he himselfe shall receive a reward; the second shall lose his worke, but not himselfe; (^c he shall suffer losse, saith the Apostle, but he himselfe shall be saved:) the third shall lose both him-

E 3

selfe

1. Cor. 3. 12.
a 1. Cor. 3. 12.
b Ibid. vers. 14.
c Ibid. vers. 15.

b Ibid. vers. 14.

c Ibid. vers. 15.

d Quidam
 sunt catholice
 veritates, quæ
 ita ad fidem
 pertinent, ut
 his sublati,
 fides quoque
 ipsa tollatur.
 Quas nos, usu
 frequenti non
 solum catholi-
 cas, sed fidei
 veritates ap-
 pellavimus. Aliæ
 veritates
 sunt etiam ipse
 catholice &
 universales,
 nempe quas
 universa Ec-
 clesia tenet,
 quibus licet
 everfis, fides
 quatitur, sed
 non evertitur
 tamen. Atq;
 in huiusmodi
 veritatum con-
 trarijs errori-
 bus, dixi fidem
 obscurari, non
 extingui; infir-
 mari, non pe-
 rire. Has ergo
 nunquam fidei
 veritates cen-
 sui vocandas,
 quamvis do-
 ctrinæ Christi-
 anæ veritates
 sint. Melch. Ca-
 nus, *1^o Theolog.*
lib. 12 cap. 11.

selfe and his worke together. And as in
 this spirituall structure very different
 kindes of materialls may be laid upon
 the same foundation, some sound and
 some unsound: so in eyther of them,
 there is a great difference to be made be-
 twixt such as are more contiguous to
 the foundation, and such as be remoter
 off. The fuller explication of the first
 principles of faith, and the conclusions
 deduced from thence, are in the ranke of
 those verities that be more neerely con-
 joyned to the foundation: to which
 those falsities are answerable on the o-
 ther side, that grate upon the foundation
 and any way endanger it.

For that there be diverse degrees both
 of truthes and errors in religion, which
 necessarily must be distinguished; is a
 thing acknowledged, not by us alone,
 but by the learnedest also of our Adver-
 saries. *d There be some Catholick verities*
(say they) which doe so pertaine to faith,
that these being taken away, the faith it selfe
must be taken away also. And these by com-
mon use wee call not onely Catholick, but ve-
rities

rities of Faith also. There are other verities which be Catholick also and universall, namely such as the whole Church holdeth, which yet being overthrowne, the faith is shaken indeed, but not overturned. And in the errors that are contrary to such truthes as these, the faith is obscured, not extinguished; weakened, not perished. Neverthelesse, though the faith be not altogether destroyed by them, yet is it erwill ease, and shaken, and as it were disposed to corruption. For as there be certaine hurts of the bodie which doe not take away the life, but yet a man is the worse for them, and disposed to corruption eyther in whole or in part, as there be other mortall hurts, which take away the life: so likewise are there certaine degrees of propositions, which containe unsound doctrine, although they have not manifest heresie. In a word, the generall rule concerning all these superstructions, is: that the more neer they are to the foundation, of so much greater importance be the truthes, and so much more perillous be the errors; as againe, the farther they are removed off, the lesse necessary doth the knowledge of such verities

e Necessario oportet distinguere alios gradus propositionum, per quas etiam si fides non destruat omnino, tamen male habet, & quatitur, & quasi disponitur ad corruptionem. Sicut sunt quædam corporum læsiones quæ non auferunt vitam, sed male habet homo per eas, & disponitur ad corruptionem aut in toto aut in parte; aliæ verò sunt læsiones mortales, quæ vitam eripiunt: ita sunt quidam gradus propositionum, continentes doctrinam non sanam, etiam si non habeant hæresim manifestam. Dominicus. Bæm. in 2. a. quæst. 11. art. 2.

verities prove to be, and the swarving from the truth lesse dangerous.

Now from all that hath beene said, two great Questions may be resolved, which trouble many. The first is; What we may judge of our Fore-fathers, who lived in the communion of the Church of Rome? Whereunto I answer, that we have no reason to thinke otherwise, but that they lived and dyed under the mercie of God. For we must distinguish the
 " Papacie from the Church wherein it is; as
 f 2. Thess. 2. 4. the Apostle doth *Antichrist* from the Temple of God, wherein he sitteth. The foundation upon which the Church
 " standeth, is that common faith, (as we have heard) in the unitie whereof all Christians doe generally accord. Vpon this old foundation Antichrist raiseth up his new buildings: and layeth upon it, not
 " hay and stubble only, but farre more vile and pernicious matter, which wrencheth and disturbeth the very foundation it selfe. For example. It is a ground of the Catholick faith, that *Christ was borne of the Virgin Mary*: which in the Scripture

ture

ture is thus explained. & God sent forth his Sonne, Made of a Woman. This the Papacie admitteth for a certaine truth : but insinuateth withall, that upon the Altar God sendeth forth his Sonne made of Bread. For the *Transsubstantiation* which these men would have us beleieve, is not an annihilation of the Bread, and a substitution of the Body of Christ in the stead thereof, but a reall conversion of the one into the other : such as they themselves would have esteemed to be a bringing forth of Christ, and a kinde of Generation of him. For, to omit the wilde conceits of *Postellus* in his booke *De Nativitate Mediatoris ultimâ* : this is the doctrine of their graver Divines (as *Cornelius à Lapide* the Iesuite doth acknowledge in his *Romane Lectures*) that ^h by the words of consecration truly and really as the bread is transsubstantiated, so Christ is produced and as it were generated upon the Altar, in such a powerfull and effectuall maner, that, if Christ as yet had not bin incarnate, by these words [*Hoc est corpus meum*] he should be incarnated, and assume

g Gal. 4. 4.

h Per verba consecrationis verè & realiter uti transsubstantiatur panis, ita produci-
tur & quasi generatur Christus in altari, adeo potenter & efficaciter, ut si Christus necdum esset incarnatus, per hæc verba *Hoc est corpus meum*, incarnaretur, corpusq; humanum assumeret : uti graves Theologi docent. *Cornelius Cornelii à Lapide, Commentar in Esai. 7. 14.*

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an humane body. And doth not this new
 Divinitie, thinke you, shrewdly threaten
 the ancient foundation of the Catholick
 beleefe of the *Incarnation*?

Yet such as in the dayes of our fore fa-
 thers opposed the Popish doctrine of
 Transsubstantiation, could alledge for
 themselves, that the faith which they
 maintained, was then *preserved among the*
laity, and so had anciently beene preserved,
 and of mine owne knowledge I can te-
 stifie, that when I have dealt with some
 of the common people that would be
 counted members of the Roman Church,
 & demaded of them what they thought
 of that which I knew to be the com-
 mon *Tenet* of their Doctors in this
 point: they not only reiected it with in-
 dignation, but wondered also that I
 should imagine any of their side to be so
 foolish, as to give credite to such a sense-
 lesse thing. Neither may we account it
 to have beene a small blessing of God
 unto our ancestors, who lived in that
 kingdome of darkenesse, that the Igno-
 rance wherein they were bredd, freed
 them

i Confitentur
 alij, quod i fides
 sua, qua astru-
 unt quod panis
 & vinum re-
 manent post
 consecratione
 in naturis suis,
 adhuc servatur
 laici; & anti-
 quitas servaba-
 tur. In Testa-
 gion.
 in Confessione
 contra Iohannem
 liff. quam MS.
 habet.

them from the understanding of those things, which being knowne might prove so preiudicial to their soules health. ^k For there be some things, which it is better for a man to be ignorant of, than to know: and the ^l not knowing of those profundities, which are indeed the depths of Satan, is to those that have not the skill to dive into the bottome of such mysteries of iniquitie, a good and an happy Ignorance.

The ignorance of those principles of the Catholick faith, that are absolutely necessarie to salvation, is as dangerous : gulf on the other side : but the light of those common truthes of Christianitie was so great, and so firmly fixed in the mindes of those that professed the name of Christ, that it was not possible for the power of darkenesse to extinguish it, nor the gates of Hell to prevaile against it. Nay, the verie solemne dayes, which by the ancient institution of the Church were celebrated for the commemoration of the Blessed Trinitie, the Nativitie, Passion, Resurrection, and Ascension of

k Sunt enim
quædam, quæ
nescire, quàm
scire, sit melius.
*August. Enche-
rid ad Laurent.
cap. 17.
1 Revel. 2. 24.*

m. Sylvest. in 11
Summa, verb.
Fides. 9. 6. ex
Tom. in 24. 2. 2.
quest. 2. art. 7.

n. See my Treas-
ure De Christi-
anarum Eccle-
siarum succel-
sione & statu,
cap. 7. § 21. 22.
and the Answer
to the Jesu-ite,
p. 45. 514. 515.

our Saviour Christ, did so preserve the
memory of these things among the com-
mon people; that by the ^m Popish Do-
ctors themselves, it is made an argument
of grosse and supine Ignorance, that anie
should not have explicite knowledge of
those mysteries of Christ, which were
thus publicly solemnized in the church.
And (which is the principal point of all)
the ordinary instruction appointed to be
given unto men upon their death-beds,
was : ⁿ that they should looke, to come to
glory, not by their own merits, but by the ver-
tue and merit of the passion of our Lord Iesus
Christ; that they should place their whole
confidence in his death onely, and in no other
thing; and that they should interpose his
death betwixt God and their sinnes, betwixt
them and Gods anger.

So that where these things did thus
concur in any, (as we doubt not but
they did in many thousands) the know-
ledge of the common principles of the
faith, the ignorance of such maine errors
as did endanger the foundation, a godly
life, and a faithfull death : there we have

no cause to make any question, but that
 God had fitted a subject for his mercie to
 worke upon. And yet in saying thus, we
 doe nothing lesse than say that such as
 these were *Papists*, cyther in their life
 or in their death: members of the Ro-
 mane Church: perhaps they were, but
 such as by Gods goodnesse were preser-
 ved from the mortalitie of *Popery* that
 raigned there. For *Poperie* it selfe is no-
 thing else but the botch or the plague of
 that Church: which hazardeth the
 soules of those it seizeth upon, as much as
 any infection can do the body. and ther-
 fore if any one will needs be so foole-
 hardy as to take up his lodging in such a
 pest-house, after warning given of the
 present danger: we in our charitie may
 well say, *Lord haue mercy upon him*; but
 he, in the meane time, hath great cause to
 feare, that God in his justice will inflict
 that judgement, upon him, which in
 this case he hath threatned against such
 as will not beleeve, the truth, but take plea-
 sure in unrighteousnesse. And so much may
 suffice for that question.

o 2. Thess. 2.

12.

The second question, so rise in the
 77 mouthes of our Adversaries, is : Where
 78 was your Church before Luther? Whereun-
 79 to an answer may be returned from the
 80 grounds of the solution of the former
 81 question : that our Church was even
 82 there, where now it is. In all places of
 83 the world, where the ancient foundati-
 84 ons were retained ; and those common
 85 principles of faith, upon the profession
 86 whereof men have ever beene wont to
 87 bee admitted, by Baptisme, into the
 Church of Christ : there we doubt not
 but our Lord had his subjects, and wee
 our fellow-servants. For we bring in no
 new Faith, nor no new Church. That
 which in the time of the ancient Fa-
 88 thers p was accounted to bee truly
 89 and properly Catholick, namely, that which
 90 was beleev'd every where, alwayes, and
 91 by all : that in the succeeding ages
 hath evermore beene preserved, and
 92 is at this day intirely professed in our
 Church. And it is well observed by
 a learned man, who hath written a
 full discourse of this argument : that
 93 what-

p In ipsa Ca-
 tholica Eccle-
 sia magnopere
 curandum est,
 ut id tenea-
 mus, quod ubi-
 que, quod sem-
 per, quod ab
 omnibus cre-
 ditum est, hoc
 est etenim vere
 proprięque
 Catholicum.
 Vincent. Liri-
 nensis, com. ha-
 res. cap. 2.

q whatsoever the Father of hies eyther hath attempted or shall attempt, yet neyther hath he hitherto effected, nor shall ever bring it to passe hereafter, that this Catholick doctrine, ratified by the common consent of Christians alwayes and every where, should be abolished, but that in the thickest mist rather of the most perplexed troubles it still obtained victory, both in the moudes and in the open confession of all Christians, no wayes overturned in the foundations thereof. and that in this veritie that one Church of Christ was preserved in the midst of the tempests of the most cruell winter, or in the thickest darknesse of her waynings.

Thus if at this day we should take a survey of the severall professions of Christianitie, that have any large spread in any part of the world (as of the Religion of the Romane and the Reformed Churches in our quarters, of the Egyptians and Ethiopians in the South, of the Grecians and other Christians in the Easterne parts) and should put by the points wherein

q Quicquid vel molitur sit vel moliturus sit mendacij Pater, non tamen vel efficisse hactenus vel effecturum posthac, ut hzc doctrina catholica, omnium Christianorum consensu, semper & ubique rata, aboleatur: quin potius, illam in densissima maxime involutarum perturbationum caligine victricem extitisse, & in animis & in aperta confessione Christianorum omnium, in suis fundamentis nullo modo labefactam. In illa quoque veritate unam illam Ecclesiam fuisse conservatam in medijs sevilissimis hominibus respectibus, vel densissimis tene-

bris suorum interluniorum. Johani Serranus in Apparatu ad fidem Catholicam. edit. Paris.

an. 1607. pag. 172.

THE HISTORY OF

they

r Gal. 6. 16.

|| f Univerſi-
tatem, antiqui-
tatem, conſen-
ſum, & ſententiam.
Lirin. conſt. lq-
vif. cap. 3.

they did differ one from another, and ga-
ther into one body the reſt of the articles
wherin they all did generally agree : we
ſhould finde, that in thoſe propoſitions
which without all controverſie are uni-
verſally received in the whole Chriſtian
|| world, ſo much truth is contained as, be-
|| ing joined with holy obedience, may be
|| ſufficient to bring a man-unto everlaſt-
ing ſalvation. neither have we cauſe to
doubt, but that ^ras many as doe walke ac-
cording to this rule, (neither overthrow-
ing that which they have builded by ſu-
perinducing any damnable hereſies there-
upon, nor otherwiſe vitiating their holy
faith with a lewd and wicked converſa-
tion) peace ſhall be upon them, and mercie,
and upon the Iſrael of God.

Now theſe common principles of the
Chriſtian faith, which we call ^{νόμος} *nomos*, or
things generally beleaved of all, as they
have ¹Univerſalitie, and Antiquitie, and
|| Conſent concurring with them, (which
by *Vincentius* his rule are the ſpeciall cha-
racters of that which is truly and pro-
perly (*Catholick*) ſo for their Duration we
are

are sure that they have still held out, and
 beene kept as the *seminary* of the Catho-
 lick Church in the darkest & difficultest
 times that ever have beene; whereof the
 Lord of hosts had not in his mercie reser-
 ved this seed unto us, we should long
 since have beene as Sodom, and should have
 beene like unto Gomorrah. It cannot be de-
 nied indeed, that Satan and his instru-
 ments have used their utmost endeavour,
 eyther to hide this light from mens eyes,
 by keeping them in grosse ignorance; or
 to deprave it by bringing in pernicious
 heresies; and that in these latter ages they
 have much prevailed both wayes, as well
 in the West and North, as in the East and
 South. Yet farre be it, for all this, from
 any man to thinke, that *God* should so cast
 away his people, that in those times there
 should not be left a remnant according to
 the election of grace.

The Christian Church was never
 brought unto a lower ebbe; than was
 the Iewish Synagogue in the dayes of
 our Saviour Christ; when the interpre-
 ters of the Law had taken away the key

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of

Exi. 1.9.

u Rom. 11.1.

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of knowledge, and that little knowledge
 that remained was miserably corrupted,
 not onely with the leaven of the *Phari-*
sees, but also with the damnable heresie
 of the *Sadducees*. and yet a man at that
 time might have seen the true servants of
 God standing together with these men
 in the selfe same Temple: which might
 well be accounted, as the *House* of the
 Saints in regard of the one, so a *Denne* of
 theevs in respect of the other. When the
 pestilent heresie of the *Nicene* had pollu-
 ted the whole world: the people of
 Christ were not to bee found among
 them only who made an open secession
 from that wicked companie, but among
 those also who held externall commu-
 nion with them, and lived under their
 ministrie: where they so learned the o-
 ther truthe of God from them, that they
 were yet ignorant of their maine error:
 God in his providence so ordering mat-
 ters, that (as it is noted by *S^r Hilary*) the
 people of Christ should not perish under the
 Priests of Antichrist.

If you demand then, Where was Gods
 Temple.

y Et hujus
 quidem usque
 adhuc impie-
 raris occasio
 per fraudem
 perficitur; ut
 jam sub Anti-
 christi sacer-
 dotibus Chri-
 sti populus
 non occidat.
Idem contr.
AUGUSTINUS.

Temple all this while & the answer is at hand : There where *Antichrist* sate. Where was *Christ*s people. Even under *Antichrist*s priests, and yet this is no iustification at all, eyther of *Antichrist* or of his Priests : but a manifestation of Gods great power, who is able to uphold his Church even there, & where *Satan*s throne is. Babylon was an infectious place, and the infection thereof was mortall : and yet God had his people there, whom he preserved from the mortalitie of that infection. Else, how should he have said ; *Come out of her my people : that ye be not partakers of her sinnes, and that ye receive not of her plagues.* If the place had not bin infectious, he should not have needed to forewarne them of the danger wherein they stood of partaking in her sinnes ; and if the infection had not beene mortall, he would not have put them in minde of the plagues that were to follow : and if in the place thus mortally infected, God had not preserved a people alive unto himselfe, he could not have said ; *Come out of her my people.*

G 2

The

Revel. 1. 11.

Revel. 12. 2.

b Math 13.
24, 25.

c Infelix loli-
um, & steriles
dominantur
avenæ.

d Grana cum
ceperint tritu-
rari inter pa-
leam, se non
jam tangunt,
& quasi non se
noverunt, quia
intercedit me-
dio palea. Et
quicunque lon-
gus attendit
aream, paleam
solummodò
putat: nisi di-
ligentiùs in-
tueatur, nisi
manum porri-
gat, nisi spiritu
oris, id est, fla-
tu purgante
discernat; dif-
ficile pervenit
ad discretio-
nem granorù.
*Serm. 221 de
Tempore, tomo
10. Oper. Augu-
sti.*

The enemy indeed had these sowing
his tares; but sowed them in the Lords
field, and among the Lords wheat. And
a field we know, may be overgrown
with such evil weeds as these; that at
the first sight a man would hardly think,
that any corn were there at all, even as
in the barn it selfe; the mixture of the
chaffe with the wheate is sometime
such, as a fore off a man would imagine
that he did see but a heape of chaffe, and
nothing else. Those worthy husband-
men that in these last 600. yeares have ta-
ken paine in plucking up those pernici-
ous weeds out of the Lords field, and se-
vering the chaffe from his graine, cannot
be rightly said in doing this, as if they
have brought in another field, or to have
changed the ancient graine. The field is
the same; but weeded now, unweeded
then; the graine the same, but win-
nowed now, unwinnowed then. Wee
preach no new faith; but the same Ca-
tholick faith that ever hath beene prea-
ched; neyther was it any part of our
meaning to begin a new Church in these
latter

latter dayes of the world, but to reforme
the old. A tree that hath the luxurious
branches lopped off, and the noxious
things that cleave unto it taken away, is
not by this pruning and purging of it
made another tree than it was before:
neither is the Church reformed in our
dayes, another Church than that which
was deformed in the dayes of our fore-
fathers; though it hath no agreement, for
all that, with Popery, which is the Pestilence
that walked in those times of
darkenesse, and the destruction that now
wasteth at noont day.

And thus have I finished that which I had to speake concerning *the unitie of the faith*: for the further explication whereof, the Apostle addeth, [*and of the knowledge of the Sonne of God*:] wherein wee may observe both *the Nature of this Grace, and the Object of it*. For the former, we see that Faith is here described unto us by *Knowledge*: to shew unto us, that Knowledge is a thing that is necessarily required in true beleeving. Whereof this may be an argument sufficient:

G 3

that

e Necessarium necessitate
medij appellant Theologi
illud, quod ex
lege ordinariā
Dei, sic ad sa-
lutem necessa-
rium est, ut
quicunque eti-
am ob igno-
rantiam invin-
cibilem, vel
quacunque alia
de causa a id
non fuerit as-
secutus, is ne-
queat etiam
consequi salu-
tem. *Gregor. de
yalemiā, tom. 3.
commentar.
Theolog. quest.
2. puncti 2. col.
299. Illa quæ
sunt necessaria
necessitate fi-
nis, si desint
nobis etiam
sine culpa no-
stra, non ex-
cusabunt nos
ab æternā
morte; quam-
vis non fuerit
in nostra po-
testate illa as-
sequi. Quem-
admodum eti-
am si non sit
nisi unicum re-
mediū, ut aliquis fugiat mortē corporālē, & tale remediū ignoretur & ab infirmis
& medicis; tunc dubio peribit homo ille. *Dom. Bonnet, in 2. art. 2. quest. 2. art. 2. col. 2. q. 8.**

that in matters of faith the Scripture
doth use indifferently the tearmes of
knowing and believing. So, Job 19. 25. I
know that my Redeemer liveth. Ioh. 17. 3.
This is life eternall, that they know thee the
only true God, and Iesus Christ whom thou
hast sent. Esai. 53. 11. By his knowledge
shall my righteous servant justifie many. As
therefore in the fundamentall truthes of
Christian religion unity of faith is requi-
red among all those that belong to the
Catholick Church: so in those maine
grounds likewise there is unity of know-
ledge generally required among all that
professe the name of Christ.

For some things there be, the know-
ledge whereof is absolutely necessarie,
e necessitate medij vel finis (as the School-
men speake :) without which no man
may expect, by Gods ordinarie law, to
attaine unto the end of his faith, the salva-
tion of his soule. And in these a man
may lose himselfe, not by Heresie onely,
which is a flat denying; but by Ignorance

also,

also, which is a bare not knowing of them: these things being acknowledged to be so necessarie, that although it lay not in our power to attaine thereunto, yet this invincible Ignorance should not excuse us from everlasting death: even as if there were one only remedie, whereby a sick man could be recovered and freed from corporall death: suppose the patient, and the physician both were ignorant of it, the man must perish, as well not knowing it, as if being brought unto him he had refused it. And therefore in this case it is resolved, that from the explicite faith, and actuall knowledge of these things, nothing can excuse but only such an incapacitie as is found in infants, naturalls, and distracted persons: and that in all others which have the use of reason, although they want the means of instruction, this Ignorance is not only perillous, but also damnable.

The danger then of this Ignorance being, by the confession of the most judicious Divines of both sides, acknowledged to be so great: the worst estate of

Sicut ad legis Christi habitalem fidem omnis viator obligatur sine ulla exceptione: sic ab ejus actuali fide nullus excusatur nisi sola incapacitate, &c. Parvulus autē & furiosus, & ceterisq; passionibus mente captos, seu alia naturali impossibilitate prohibitos, incapaces proco: et si non simpliciter, tamen secundum quidq; secundum hanc defectibus laborant. Petr. de Alvar. in Quaestione Perpetuum.

of the poore countrey wherein I live, is much to be lamented, where the people generally are suffered to perish for want of knowledges the vulgar superstitions of Poperie not doing them halfe that hurt, that the ignorance of those common principles of the faith doth, which all true Christians are bound to learne. The consideration whereof, hath sometime drawne me to treat with those of the opposite partie, and to move them: that howsoever in other things wee did differ one from another, yet we should joine together in teaching those maine points, the knowledge whereof was so necessarie unto salvation, and of the truth whereof there was no controversie betwixt us. But what for the jealousies, which these distractions in matters of religion have bred among us, and what for other respects, the motion took small effect: and so between us both, the poor people are kept still in miserable ignorance, neither knowing the grounds of the one religion, nor of the other.

Here the case (God be thanked) is farre

farre otherwise : where your *Majesties* care can never be sufficiently commended, in taking order, that the chiefe heads of the *Catechisme* should, in the ordinarie ministerie, be diligently propounded and explained unto the people throughout the land. which I wish were as duly executed every where, as it was piously by You intended. Great Scholars possibly may thinke that it standeth not so well with their credite, to stoope thus low, and to spend so much of their time in teaching these rudiments and first principles of the doctrine of Christ. But they should consider, that the laying of the foundation skilfully, as it is the matter of greatest importance in the whole building, so is it the very master peece of the wisest builder. *g According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation: saith the great Apostle.* And let the learnedest of us all try it when-ever we please; wee shall finde, that to lay this ground-work rightly, (that is, to apply our selves unto the capacitie of the common Auditorie,

g 1. Cor. 3. 10.

H

and

h Ephes. 4. 11.

and to make an Ignorant man to understand these mysteries in some good measure) will put us to the tryall of our skill, and trouble us a great deale more, than if wee were to discusse a controversie, or handle a subtile point of learning in the Schooles. Yet ^h Christ did give as wel his *Apostles*, and *Prophets*, and *Euangelists*, as his ordinarie *Pastors* and *Teachers*, to bring us all, both learned and unlearned, unto the unitie of this faith, and knowledge: and the neglecting of this, is the frustrating of the whole worke of the ministry. For let us preach never so manie Sermons unto the people, our labour is but lost; as long as the foundation is unlaide, and the first principles untaught, upon which all other doctrine must be builded.

i 2. Tim. 2. 15.

He therefore that will studie to shew himselfe approved unto God, a workeman that needeth not to be ashamed, dividing the word of God aright; must have a speciall care to plant this Knowledge both in the minds and in the hearts of them that heare him. I say, in the hearts aswell as in

in the mindes : because we may not content our selves with a bare *Theoricall* knowledge, which is an information only of the Vnderstanding, and goeth no further than the braine ; but we must labour to attain unto a further degree both of *Experimentall* & of *Practicall* Knowledge, in the things that we have learned. A yong man may talke much of the troubles of the world , and a Scholar in the Vniversitie may shew a great deale of wit in making a large declamation upon that argument : but when the same men have afterwards beene beaten in the world, they will confesse that they spake before, they knew not what, and count their former apprehensio of these things to be but meere Ignorance , in respect of that new learning which now they have bought by deare experience. The tree in Paradise, of which our first parents were forbidden to eate , was called ^k the tree of knowledge of good and evil : because it signified unto them , that as now while they stood upon tearmes of obedience with their Creator, they knew nothing

^k Gen. 1.9, 17.

|| but good; so at what time soever they did
 || transgresse his commandement, they
 || should begin to know *evill* also, where-
 || of before they had no knowledge. nor
 || but that they had an *intellektuall* know-
 || ledge of it before (for he that knoweth
 || good, cannot be ignorant of that which
 || is contrary unto it; *Rectum* being al-
 || waies *index sui & obliqui*:) but that till
 || then they never had felt any *evill*, they ne-
 || ver had any *experimentall* knowledge of
 || it. So our Apostle in this Epistle, boweth
 || his knees unto the Father of our Lord Je-
 || sus Christ, that hee would grant unto
 || these Ephesians, *to know the love of Christ*
 || *which passeth knowledge*: shewing that
 || there is a further degree of knowledge in
 || this kinde, that may be felt by the heart,
 || though not comprehended by the brain.
 || and in the Epistle to the Philippians, *m* he
 || counteth all things but losse *for the excel-*
 || *lent knowledge sake of Christ Iesus his Lord*,
 || meaning hereby a knowledge grounded
 || upon deepe experience of the vertue of
 || Christs death & resurrection, in his own
 || soule: as he expoundeth it himselfe, in
 || the

l Ephes. 3. 15.

m Phil. 3. 8.

the words following. *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable unto his death.*

n Ibid, vers.
10.

There is an *Experimentall* knowledge then to be looked after, beside the *Mentall*: and so is there a *Practicall* knowledge likewise, as well as an *Intellectuall*. When Christ is said to have *knowne no sinne*: we cannot understand this of *intellectuall* knowledge (for had hee not thus known sinne, he could not have re- proved it as he did) but of *practicall*. So that, *He knew no sinne*, in S. Paul; must be conceived to be the verie same with, *He did no sinne*, in S. Peter. In the first to the Romanes, they that *knew God*, because they *glorified him not as God*, are therefore said, *not to have God in their knowledge*. God made his wayes and his lawes knowne to the children of Israel in the desert; and yet he said of them: *It is a people that doe erre in their heart, and they have not knowne my wayes*. For there is an error in the heart; as well as in the braine; and a kinde of ignorance arising

2. Cor. 5. 21.

1. Pet. 2. 22.

q Rom. 1. 21.

Ibid, ver. 28.

Psal. 95. 10.

Hebr. 3. 10.

his commandements. He that saith, I know him, and keepeth not his commandements, is a lyar, and the truth is not in him.

He speaketh there of Iesus Christ the righteous: the Sonne of God, who is here in my text likewise made the Object of this Knowledge. ^a Thou art (Christ) the Sonne of the living God: is by Christ himselfe made the rock upon which the whole Church is builded, and, ^b Other foundation (saith S. Paul) can no man lay, than that is laide, which is Iesus Christ. Not that we should thinke, that there were no other fundamentall doctrine to be acknowledged but this alone (for the articles of the Holy Ghost; forgiveness of sinnes, resurrection of the dead, eternall judgement, and such like other, have their place also in the foundation) but because this is the most speciall object of faith, and the primary foundation of all the other. For first, as God is made the coequate object of the whole body of Divinitie, notwithstanding it treateth also of Men and Angels, Heaven & Hell, Sinne and Obedience, and sundry other parti-

^a Math. 16.
16, 18.

^b 1. Cor. 3. 11.

^c Vid. August.
lib. de fide &
operib. cap. 9.

^d Heb. 6. 1, 2.

particulars, because all these are brought to God *reductively*, if not as explications of his Nature, yet of his Workes & Kingdome: so likewise may *Christ* be made the primary head of all other fundamentall articles, because they have all reference unto him; being such as concerne either his Father, or his Spirit, or his Incarnation, or his Office of Mediation, or his Church, or the special Benefits which he hath purchased for it.

Secondly, howsoever this faith and knowledge, being taken in their larger extent, have for their full object whatever is revealed in the word of God: yet as they build us upon the foundation, as they incorporate us into the mysticall bodie, as they are the meanes of our justification and life, they looke upon the Sonne of God, and him only. The holy Scriptures, (within the bounds whereof the utmost extent of all our faith and knowledge must be contained) are able to make us wise unto salvation; but yet, through faith which is in *Christ Iesus*. (2. Tim. 3. 15.) So, by his knowledge (or the know-
ledge

ledge of himselfe) shall my righteous ser-
 vants justifie many: saith the Father of the
 Sonne, Esau. 13. 11. And the life which I
 now live in the flesh, I live by the faith of the
 Sonne of God, who loved me, and gave him-
 selfe for me: saith the Apostle, Gal. 2. 20.
 The children of Israel in the wilderness,
 being stung with fierie Serpents, were
 directed, for their recoverie, to looke up-
 on the brazen Serpent: which was a
 figure of the Sonne of man, lifted up upon
 the Crosse; that whosoever did beleeve in
 him, might not perish, but have eternall life.
 Now as the Israelites with the same eyes,
 and with the same visive facultie, wher-
 with they beheld the sandes and the
 mountaines in the desert, did look upon
 the brazen Serpent also; but were cured
 by fastning their sight upon that alone,
 and not by looking upon any other ob-
 ject: so by the same faith & knowledge
 whereby we are justified, we understand
 that the world was framed by the word of
 God, and beleeve all other truths revea-
 led, and yet fides. quæ justificans, saith as it
 doth justifie us, doth not looke upon
 these,

e Ioh. 3. 14.

11

f Hebr. 11. 3.

11

11

11

these, but fixeth it selfe solely upon the Sonne of God, not knowing anie thing here but Iesus Christ and him crucified. And thus hath our Saviour a speciall and peculiar place in that larger foundation: according to that of the Apostle, Ephes. 2.20. *Ye are built upon the foundation of the Apostles and Prophets, & of which (for so his words in the original may wel beare it) Iesus Christ is the chiefe corner-stone.*

g. *irmu dng-1*
garmu Albu ||
auu (ic-Du-1
Alu) laru Xet-1
ru.

h Hebr. 6. 1.

It followeth now, that we should proceed from the foundation to the structure: and so h leaving the principles of the doctrine of Christ, goe on unto perfection. [Unto a perfect man, unto the measure of the stature of the fulnesse of Christ.] There is a time wherein Christ is but begun, and as || it were a-breeding in us. Gal. 4. 19. *My little children, of whom I travell in birth againe, untill Christ be formed in you.* After that he hath beene formed in our hearts, he is at first but as a Babe there: yet resteth not at that stay, but as in his naturall bodie he i increased in stature, so in everie || part of his mysticall bodie he hath set for || himselfe a certain measure of stature and a fulnesse

i Luk. 2. 52. ||

fulnesse of growth; which being attained unto, a Christian is thereby made a perfect man. And for this end also doth the Apostle here shew that the ministry was instituted; ^k that we henceforth should be no more children, (as it is in the words immediately following my text) but that wee might grow up into him in all things, which is the head, even Christ. For the perfection which the Apostle here speaketh of, is not to be taken absolutely, (as if anie absolute perfection could be found among men in this life) but in comparison with childehood. as the opposition is more clearely made by him, in 1. Corinth. 14. 20. Brethren, be not children in understanding; howbeit in malice be you children, but in understanding be perfect, that is to say, of mans estate. and, Heb. 5. 13, 14. Everyone that useth milke, is unskilfull in the word of righteousness; for he is a babe: but strong meat belongeth to them that are perfect, that is, that are of full age; as our Interpreters have rightly rendred it.

Now as there is great difference among men in their naturall growth, so

^k Ephes. 4. 14.
15.

is there no lesse variety among them also
 in respect of their spiritual stature: there
 being severall degrees of this imperfect
 kinde of perfection here spoken of;
 which, according to the diversitie of
 times, places, and persons, may admit a
 greater or a lesser measure. For we may
 not thinke that the same measure of
 knowledge (for example) is sufficient
 for a learned man and an unlearned, for
 a Pastor, and for an ordinarie Christian;
 for those that lived in the time of darke-
 nesse, & them that enjoy the light of the
 Gospell; for them that have the meanes,
 and them that want it. But, according
 to the measure of the gift of God, wee
 must know notwithstanding that it is
 required generally of all men; that they
 grow in grace, and in the knowledge of our
 Lord and Saviour Iesus Christ. (2. Pet. 3.
 18.) not in knowledge only, but in grace:
 even grow up into him in ALL things, which
 is the head; as our Apostle here admo-
 nisheth us. We must proceed from faith
 to faith, (Rom. 1. 17.) that is, from one
 measure and degree of it unto another:
 and

1 Ephes. 4. 15

and this being the root, and other graces as it were the branches, if it grow apace, other graces also must hasten, and ripen, and grow proportionably with it. else thou mayest justly suspect, that thy growth is not sound, and answerable to that which the Apostle sheweth to be in the mystical body of Christ; which ^m according to the effectuall working in the measure of EVERY part, maketh increase of the body, unto the edifying of it selfe in love. The time will not permit me to proceed anie further: and therefore here I end. ⁿ Now the God of peace, that brought againe from the dead our Lord Iesus, that great Shepherd of the sheepe, through the bloud of his everlasting Covenant, make you perfect in everie good worke to doe his will; working in you that which is well-pleasing in his sight, through Iesus Christ: to whom be glory for ever and ever. Amen.

^m Ephes. 4. 16

ⁿ Hebr. 13. 10, 21.